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THE WESLEYAN.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

VOL. II.

TORONTO, CANADA, WEDNESDAY, AUGUST 21, 1872.

No. 26.

Poetry.

THE ANGELS' CALL.

(By Mrs. Hemans.)

"Hark! they whisper! angels say,
Sister spirit, come away!"

Come to the land of peace!
Come where the tempter hath no finger sway;
The shadow passes from the soul away,
The sounds of weeping cease!

Fear hath no dwelling there!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove
Through the celestial air!

Come to the bright and blest,
And crown'd for ever—midst that shining band,
Gather'd to heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone:
Come to thy Mother—on the Sabbath shore,
The heart that rock'd thy childhood, back once more
Shall take its wonted care.

In silence wert thou left:
Come to thy Sisters—joyously again;
All the homo-voices, bleat in one sweet strain,
Shall greet their long-bereft!

Over thine orphan head
The storm has swept, as o'er a billow's bough
"Come to thy Father, it is finish'd now,"
Thy tears have all been shed.

In thy divine abode
Change Gods no pathway, memory no dark trace,
And O! bright victory—death by love no place:
Come, spirit, to thy God!

THE CHRISTIAN PASTOR.

Give me the priest these graces shall possess:—
Of an ambassador, the first address;
A father's tenderness, a shepherd's care;
A leader's courage, which the cross can bear;
A ruler's awe; a watchman's wakeful eye;
A pilot's skill, the helm in storms to ply;
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroid;
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

Bishop Ken.

THE VALIDITY OF THE WESLEYAN MINISTRATIONS, AND THE CHURCH CHARACTER WHICH THE WESLEYAN SOCIETIES HAVE ASSUMED.

The boldest objection ever made against the Wesleyan body, and, indeed, against all classes of Christians who are not Episcopalians, is, that they have among themselves no valid administration, either of divine truth, or of the sacraments; that they are, in fact, out of the pale of God's Church, and have no scriptural warrant to expect any spiritual blessing in the religious services which they frequent. Nay, those very services, it is declared, are in themselves sinful, and as offensive to God as was the worship of the ancient Samaritans, which consisted of a profane admixture of holy and idolatrous rites. The Clergy of the established Church, it is peremptorily affirmed, are the only true Ministers of Christ in this land; and their ministrations are the only channels through which God has pledged himself by covenant to convey his grace to men. The ground of this claim in behalf of the Clergy is, that they have received their appointment to the sacred office from Bishops, as a distinct order, and in a direct line of succession from the Apostles of the Lord. Almighty God, it is said, has ordained three distinct orders of Ministers in his Church, Bishops, Priests and Deacons; no ordination of any man to the Christian ministry is valid, unless it be performed by a Bishop; and it is only by the preaching of the men who are thus ordained, and especially by the sacraments which they dispense, that the benefits of Christ's mediation are applied in the actual salvation of men. Such

is the claim which is urged by many modern writers, with the most absolute confidence, as if it were liable to no exception.

If this claim be just, it is not too much to say, that millions of the honest and most useful men that ever lived have been in fatal error; that a large proportion of those "which are fallen asleep in Christ" are perished; and that, not through unbelief, or any other form of intentional wickedness, but inadvertency. Let the appeal then be made to the only rule and standard of truth, the inspired word of God. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

We find, on examination, that the doctrine of the "apostolic succession," as it is usually called, (that is, of an uninterrupted succession of Bishops, as a distinct and peculiar order, from the apostolic times to the present day,) rests upon a series of assumptions, which no man can prove, and that, in its practical bearings, it contradicts some of the plainest declarations of Holy Writ. Momentous as are the consequences which are made to depend upon this doctrine, it is a mere figment of Papi Rome, which her Priesthood has employed to overawe the simple, and of which learned men have sometimes made themselves the willing dupes.

1. The divine right of Episcopacy, as a distinct order, has never yet been proved. All that has appeared on that side of the argument is, at most, elaborate deduction, so far as holy Scripture is concerned; what is alleged as proof is not direct and explicit. On the other hand, it is undeniable, that, in the New Testament, the terms Elder, (or Presbyter,) and Bishop, are indifferently applied to the same persons. Take the following examples:—"And from Miletus he" (Paul) "sent to Ephesus, and called the Elders" (*tous presbuterous*, the Presbyters) "of the Church." (Acts xx. 17.) In his address to these men he said, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers," (*episcopous*, Bishops,) "to feed the Church of God, which he hath purchased with his own blood." (Verse 28.) Here we have Episcopacy, and that by divine right; for the men were made Bishops by "the Holy Ghost." But were they Bishops of Ministers? This is not said; but it is distinctly asserted that they were Bishops of the people. "The flock," "the Church of God," were their charge. Had each of them a diocese? Neither is this in the record; but the contrary is implied; for they were all summoned from "Ephesus," as belonging to "the Church" there. These primitive Bishops were familiarly known as Presbyters, and are called expressly by that name in the inspired narrative.

Language precisely similar is used by St. Peter, who thus speaks in the name of his Lord to his fellow-labourers in the Gospel: "The Elders" (*presbuterous*, Presbyters) "which are among you I exhort, who am also an Elder," (*sunpresbuteros*, co-Presbyter,) "and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof," (*episcopountes*, acting as Bishops,) "not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter v. 1-3.) Here again Presbyters are exhorted to fulfil their Episcopal duties; and the objects of their charge are described to be not Ministers, but "the flock of God." If Presbyters and Bishops had really belonged to orders

essentially distinct, and had the same been made to hinge upon that distinction, as many zealous modern teachers do, we could not have seen that the Holy Spirit should thus congregate them together. St. Peter did the same thing, and added to the dignity, that he exercised himself as a Presbyter, placing himself on a level with the humblest of his brethren.

Exactly the same view of the Episcopal office is given by St. Paul, when writing to Titus on the subject of ministerial qualifications. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders," *presbuterous*, Presbyters "in every city, as I had appointed thee, if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God." (Titus i. 5-7.) The Apostle here unquestionably assumes the equality of Presbyters and Bishops, or, rather, the identity of their office and work. A Presbyter must have certain qualifications, because his office, which is that of a Bishop, absolutely requires them. This is St. Paul's argument. And these Presbyter Bishops were not each of them to be placed over other Ministers through a wide extent of country. They were to be ordained "in every city" throughout the island.

In his Epistle to the Philippians, the Apostle makes no mention of the Presbyters by that name, but addresses "the saints, . . . with the Bishops and Deacons." (Phil. i. 1.) Hence Mr. Wesley's note on this verse: "The former," the Bishops, "properly took care of the internal state, the latter," the Deacons, "of the external affairs of the Church." (1 Tim. iii. 2-5.) Although these were not wholly to be confined to the one, neither those to the other. The word Bishops here includes all the ruling Presbyters, the names Bishop and Presbyter, or Elder, being promiscuously used in the first ages."

There is no passage in the New Testament that teaches a contrary doctrine. The attempt to find Bishops, in the modern sense of the word, in the twelve Apostles, and Presbyters in the seventy disciples, is a hopeless task. The Apostles were the divinely-appointed witnesses of our Saviour's resurrection. They were also inspired men; and, as such, were endued with miraculous powers. Their word was Christian law, and will be till the end of time. Even the Clergy of the Pusey school deny to their own Bishops these sacred and high prerogatives. They do not hesitate to controvert the solemn and official Charges of their Dioceses. Whereas the decision of an Apostle was never contradicted, except by a heretic or an unbeliever. It is not in practice, but only in theory and in controversy, that Bishops are regarded as sustaining the apostolic office.

Some writers have imagined that they found Bishops, as a distinct order, in the angels of the seven Churches of Asia mentioned in the Revelation of St. John, but in the attempt at proof they have undeniably failed. If it be even granted that those "angels" were individual men, the representatives of their respective Churches, including the entire pastorate, it does not follow that they were any more than first Ministers among equals, placed first, not by a distinct ordination, as belonging to a superior order, but by general consent, on account of their age, or the peculiarity of their endowments. That they were raised above their brother Pastors by a third ordination, and that they possessed the exclusive right to ordain others to the ministry, there is not the slightest evidence. Here the very semblance of argument ceases. All is assumption and conjecture.

It has been asserted that Timothy and Titus were Bishops, superior in order to Presbyters, and that each of them had a

distinct diocese, but assertion is not proof. St. Paul left Timothy at Ephesus, and Titus at Crete, that they might regulate the affairs of the Churches in those places; but no intimation is given that they were intended to remain there. Titus, as we have seen, was to ordain Presbyters, having the qualifications of Bishops; but in the instructions which were given to Timothy, no mention is made of the ordination of Presbyters, but only of Bishops and Deacons. A strong intimation, that Presbyters and Bishops were one order; so that in appointing Bishops, Timothy would appoint Presbyters, who would at once teach and govern the people. Timothy and Titus are themselves never called Bishops; perhaps because they had no distinct pastoral charge. It would seem that they were itinerant evangelists, employed under the direction of St. Paul. That Timothy did not continue permanently to reside in Ephesus, is certain; for during St. Paul's last imprisonment in Rome, he says to him, "Do thy diligence to come shortly unto me;" and, "Come before winter." (2 Tim. iv. 9-21.)

Do we then object to the Episcopal form of government, as antisciptural and unlawful? Not at all. It is connected with several advantages, and is one among other forms of Church order, upon which the divine blessing has manifestly rested, when exercised by spiritual men, and for spiritual purposes. The principle of superintendence over Ministers, and of subordination among them, is recognised in holy Scripture, and is liable in itself to no just exception. The same principle is exemplified in the whole of the Wesleyan discipline, so far as the ministry is concerned. What we object to, the assumption, that Episcopacy, as a distinct order, was expressly instituted by God; that it is therefore universally binding upon the Church, that it is essential to the valid exercise of the Christian ministry, and that, in fact, the salvation of mankind is made to depend upon it; which must be the case, if those Churches that have not such an Episcopacy have neither the sacraments nor any of the other ordinances of Christ. In those lofty and repulsive views Mr. Wesley was trained; and he unconsciously acted upon them in early life; but when he "became a man" in knowledge and experience, he adopted other principles more just and Catholic. "Yet," said he, "I still believe the Episcopal form of Church government to be scriptural and apostolical: I mean, well agreeing with the practice and writings of the Apostles. But that it is prescribed in Scripture, I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicum.' I think he has unanswerably proved that neither Christ nor his Apostles prescribe any particular form of Church government; and that the plea of divine right for diocesan Episcopacy was never heard of in the primitive Church." He therefore declared, that, although he had only been ordained as a Presbyter, he had as much right to ordain others, as he had to administer the sacraments.

If this is a just view of the subject, then the doctrine against which we contend is left without support. If it could even be demonstrated that Bishops, as a distinct and peculiar order, essentially superior to Presbyters, have existed in the Church from the earliest ages, unless it can be also shown that they were appointed as such by the Apostles of our Lord, there is manifestly no proof of an "apostolical succession" of this kind. The Apostles cannot be honestly connected with matters in which they had no concern. If they really did appoint Bishops, of the order in question, let the record of such appointment be produced. The "doctrines and command-

... are not leading upon the ... of the people, who may ... his presence, and he ... without them. But,

2. An uninterrupted succession of Bishops, by the apostles, and peculiar order, is a ... of the Christian ministry has been ... of the Church, ... and it is in ... with the promise of Christ, "I am with you always, even unto the end of the world" (Matt. xxviii. 20). Nor can ... from the apostolic times. Ministers have ... to whom the name of Bishop has been applied. As an historical fact, it is also fully ascertained. But the question is, in what sense has that name been used? In what sense has it been employed to designate a class of Ministers superior in order to Presbytery? was it from the beginning, and in every instance, used in this sense? Have all the men who have been successively called Bishops had three distinct and separate ordinations, just as Deacons, then as Presbyters, and lastly as Bishops? and if so, what was the form of ordination to the office of a Bishop, as distinct from the form of ordination used in the appointment of Deacons and Presbyters, in the earliest age of the Christian Church? The order in which the early Bishops of Rome were raised to that high position of eminence; the writers who were most likely to be correctly and positively contradicting each other. But in the exact date of their several appointments could be given, we are not near a settlement of the question. It is ... and in what manner? Was each of them ordained three? or were some of them ordained mere Presbyter Bishops, such as Paul was directed to appoint in Crete? If a third ordination was given to them when they were made Bishops, by whose authority was that rite introduced? Under direct and unequivocal proof can be adduced on all these points, the matter is still in uncertainty, and the highest probability is, that the ... through a ... than his brother who has been a Presbyter an appointer to the sacred ministry. Unless the Episcopate be transferred or such a succession can couch for the regularity of every ordination that is taken place in his entire line, not even a Pope, or a Bishop of Rome, but from one of the Apostles, he may speak in an elevated tone of voice, use many hard words, be very warm and very positive; but he can no more substantiate his claim, than he can control the motions of the heavenly bodies. His theory is an assumption upon the designs of God,—an assumption upon apocryphic acts,—an assumption upon the facts of history;

“As when a wandering fire,
Camp of uncious vapors, which the night
Condense, and the cold currents round
Kindled through agitation to a flame,
Which off, they say, some evil spirit attends,
Hovering and blazing with delusive light,
Mistakes the unward night wanderer from his way,
To logs and mires, and all through pond or pool,
There swallow'd up and lost, from succour far.”

Mr. Wesley spoke advisedly, and with a full understanding of the subject in all its bearings, when he said, “The uninterrupted succession I know to be a fable, which no man ever did or can prove;” meaning an uninterrupted succession of Bishops, as a distinct and peculiar order, from the Apostles, for this is the true question.

[To be continued.]

TRUE CHARACTER AND TENDENCY OF TRACTARIANISM.
(From the *Lower Standard*.)

It is well known that at the celebrated concert for the Professorship of Poetry at Oxford, Mr. Williams was put forward by an influential party in the University, known under the names of the “Puseyites,” “Neuromanics,” and “Tractarians;” the last name arising from certain Tracts issued or sanctioned by them, called “Tracts for the Times;” the two former from leaders of the party. Mr. Garbett on the other hand was brought forward on Protestant principles: the principles of the Reformation; the true principles of the Church of England, as set forth in our Articles and Homilies.

During the controversy, which introduced

... and gave a ... of the ... We considered that a newspaper is intended for other purposes than the examination of theological questions; and also, regarding our office as that of one of the Church's sentinels against enemies without, we were unwilling to expose to those enemies the internal discussions which, even before the commencement of the contest had been fully developed, occasioned deep sorrow to every true son of the Church of England. The result of that contest is well known; but, so far from being silenced by their defeat, the enemies of Protestantism have been daily strengthening themselves against the truth; and the time is coming when silence becomes criminal,—a treason to the principles which, by every consideration of loyalty, patriotism, and religion, we are bound to maintain to the utmost of our ability. The truth must no longer be concealed. *There is a cry in the camp! Poverty is in the Church!* and the contest of Oxford was intended to be the first public trial of strength between the good and faithful supporters of these glorious Protestant principles on which our Church is founded, and on which alone it can stand, and those enemies—but not wise, men, who, under the specious pretence of aiming at unity, seek to deliver the Established Church and people of this country, tied and bound, to the power of Romanism.

This is a grave charge: it is a charge that will strike in many of our readers, and without its being proved, it is not our business. *Poverty in our time is a good business!*—But first, as many of our readers are unacquainted with the nature of this charge, we wish to substantiate the charge. That first, as many of our readers are unacquainted with the nature of this charge, we wish to substantiate the charge. That first, as many of our readers are unacquainted with the nature of this charge, we wish to substantiate the charge.

Poverty of Tractarianism is a name given to certain doctrines and practices of Tracts published at Oxford under the auspices of Dr. Pusey, Rev. J. Williams, Rev. Newman, and others. The ostensible object of these Tracts was to promote greater discipline in the Church of England, and to bring back its practice to the strictness observed in the early days of Christianity, but while professing to teach the disciplines of the Church according to our Articles and Liturgy, they have introduced many practices and dangerous doctrines of the Church of Rome which were condemned by the Reformers; and they even encourage the hope of a reunion with that corrupt and idolatrous Church. These Tracts were published, with short intervals, during the years 1833 to 1841: when No. 93 of the series, in which an endeavour was made to explain away the Articles of our Church, so as to make them accordant with the very Popish errors they were intended to secure us against, was the subject of a public censure by the Hebdomadal Board of the University of Oxford; and so great was the stir occasioned by it, that the Bishop of the Diocese felt it incumbent upon him to recommend that the “Tracts for the Times” should be discontinued, as dangerous, and likely to disturb the peace of the Church. But the mischief was done—the evil was already at work—the virus of Popish error was actively spreading itself among the Clergy of every degree and age; but particularly the younger members of the ministry: the contest at Oxford was one of its unhappy fruits—the apostacy of Sibthorp, Wackerbarth, and others (who shall say when the list will be concluded!) another.

The opinions entertained of Tractarianism by the venerable Bishops of our Church, are given in the following extracts from a letter to Dr. Pusey by Mr. Bricknell, published in the *London Standard* of December 9th, 1841:—

I. THE ARCHBISHOP OF CANTERBURY, alluding to “the introduction of novelties in the celebration of Divine Service,” has declared that it “is much to be deprecated;” and that “even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy.”

II. THE ARCHBISHOP OF ARMAGH has been delivering, in the course of the past summer, a charge condemnatory of No. 93, and vindicating the censure pronounced upon it by the Hebdomadal Board.

III. THE ARCHBISHOP OF DUBLIN, regarding the Tractarians as having been “led to adopt very heartily some most erroneous views, through the combined attractions of antiquity and novelty,” and authoritatively as tending to “revive but a small portion of neglected truth, combined with a great mass of obsolete error.”

IV. THE LATE LEARNED ARCHBISHOP OF CASHEL, has left behind him an elaborate exposure of Mr. Newman's mystical theory of justification.

V. THE BISHOP OF LONDON has forbidden Mr. Ward to officiate in his diocese; and his recently refused to license another member of the same party.

VI. THE BISHOP OF CALVERTON regarded the system as one which will, in the end, “make way for an apostasy in our Church; unless, indeed, the thoughtful and able of our divines of dignified station interpose by distinct cautions to prevent it.”

VII. THE BISHOP OF CUMBERLAND, long since, detected in Tractarianism a revival of the worst errors of the Romish system. And he asserted in his recent charge that “it does certainly require an elaborate system of argument, in order to persuade that persons holding such opinions are consistent members of the Church of England.”

VIII. THE BISHOP OF CHESTER has recorded his “protest against a system of doctrines recently attempted to be revived, and which had ever appeared to him, to be founded upon mistaken views of the general tenor and character of Scripture.”

IX. THE BISHOP OF EXETER has published “lamented” the tendency with which Tractarians are disposed to treat “some of the worst corruptions of Rome.” He has twice lauded the tendency of their views to “reserve in communicating religious knowledge,” as inconsistent with the special and distinct requirement of our Articles.

X. THE BISHOP OF DURHAM, after stating that “the effect of Tractarianism has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the odious system of superstitious,” does not hesitate to assert that “an elaborate attempt has been made” by the same parties “to expunge away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome.”

XI. THE BISHOP OF RIPLEY regards the same attempt as likely to “endanger the integrity of subscription.”

XII. THE BISHOP OF GLOUCESTER declares—“the perusal of the ‘Remarks upon the Thirty-Nine Articles’ has filled me with astonishment and concern. The real object at which the writer seems to be labouring is to prove that the differences in doctrine which separate the Churches of England and Rome will, upon examination, vanish.”

XIII. THE BISHOP OF WINCHESTER—in a charge which is not yet published (but is immediately to appear)—has expressed his sentiments no less plainly than his right-reverend brethren.

XIV. THE BISHOP OF LICHFIELD, in his primary charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which “saps the foundation of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.”

XV. THE BISHOP OF LINCOLN, who seems to have foreseen the present controversy, has spoken strongly on the subject of Tradition, and the deference due to the authority of the Fathers.

To the above others might be added; but these are more than sufficient to prove that the evil spirit of Popery is among us, and to warn us that, if the accursed thing be not cast out now—even now, the time is not far distant when England will have to fight again the battle of the Reformation; and the rekindling of the fires of Smithfield will draw tears of blood for the criminal supineness of the unfaithful guardians of our country's dearest treasure—her National Protestantism.

We have, in former numbers of our journal, given the noble protest of LORD ASHLEY against these pernicious doctrines, and the memorials of the people of Cheltenham and Birmingham to the Archbishop of Canterbury, entreating his Grace, as the chief ecclesiastical guardian of the Church of Christ in England, “to take such measures as may seem most advisable for the episco-

pat bench to declare, authoritatively, their united disapprobation of those opinions.” Of the special claim of Mr. Williams, when the Tractarians so warmly supported at the election for the Professorship of Poetry, our readers will be better able to judge on reading the objections to one of his Tracts—“*Reserve in Communicating Religious Knowledge*”—expressed in charges of the Bishops of EXETER, GLOUCESTER, and CHESTER; followed by the clear and forcible statement by LORD ASHLEY, of the grounds of his refusal to vote for that reverend gentleman:—

BISHOP OF EXETER—Charge, 1839:—
“I lament, and more than lament, the tendency at least, if not the direct import, of some of their views ‘on Reserve in communicating religious knowledge,’ especially their venturing to recommend to us to keep back from any that are baptised the explicit and full declaration of the doctrine of the atonement. I know not how such reserve can be made consistent, not only with the general duty of a Christian minister, to be able at all times to say with St. Paul that he ‘has not shunned to declare all the counsel of God,’ but also with the special and distinct requirement of our own Church, that every child be taught the catechism; for I need not remind you that in the catechism this great article of our faith holds a most prominent place; that it is there taught both by plain declaration, in saying that God the Son hath redeemed us; again, in the inward grace of each sacrament, and more expressly and expressly in the reason ‘Why the sacrament of the Lord's Supper was ordained’—namely, ‘for the continual remembrance of the sacrifice of the death of Christ, and of the benefits we received thereby.’ How is the meaning of these passages to be taught without also teaching the doctrine of the atonement?”

BISHOP OF GLOUCESTER—Charge, 1841:—
“I cannot help regretting that any members of our Church should have recommended reserve in declaring to the people any part of the doctrines of Scripture. I regard it as contrary to the apostolic practice to refuse to declare all the counsel of God; and as teaching to rob us of one of the richest blessings which flow from a pure religion, whereby the book of life is freely and unreservedly laid open to mankind.”

BISHOP OF CHESTER—Charge, 1838:—
“Many subjects present themselves, towards which I might be tempted to direct your thoughts. One more especially concerns the Church at present, because it is daily assuming a more serious and alarming aspect, and threatens a revival of the worst errors of the Romish system. Under the specious pretence of deference to antiquity and respect for primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls, and those who sit in the reformers' seat are traducing the reformation. It is again becoming matter of question whether the Bible is sufficient to make men wise unto salvation; the main article of our national confession—justification by faith, is both openly and covertly assailed, and the stewards of the mysteries of God are instructed to reserve the truths which they have been ordained to dispense, and to hold under a bushel those doctrines which the apostles were commanded to preach to every creature.”

LORD ASHLEY.
“I have endeavoured, then, to ascertain the principles of Mr. Williams, and I have found that he is the author of the tract entitled ‘Reserve in Communicating Religious Knowledge.’
“There is no power on earth that shall induce me to assist in elevating the writer of that paper to the station of a public teacher. I see very little difference between a man who promulgates false doctrine and him who suppresses the true. I cannot concur in the approval of a candidate whose writings are in contravention of the inspired Apostles, and reverse his holy exultation that he had ‘not shunned to declare, to his hearers, the whole Counsel of God.’ I will not consent to give my support, however humble, towards the recognition of exoteric and esoteric doctrines in the Church of England, to obscure the perspicuity of the Gospel by the philosophy of Paganism, and make the places set apart for the ministrations of the preacher, whose offices must mainly be among the poor, the wayfaring,

the simple, as mystic and incomprehensible as the grove of Eleusis."

We shall conclude our evidence with extracts from the writings of the Tractarians themselves; by which it will be seen that they make no secret of their object, or the tendency of their writings, viz. the unprotestantizing of the Church of England, and a union with the Church of Rome. The first is from a letter by the Rev. Mr. Palmer, of Magdalen College, Oxford; he writes—

"Certainly I am for no middle ways, as you will understand, when I tell you plainly that, for myself, I utterly reject and anathematise the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England should ever, untemporarily, profess herself to be a form of Protestantism (which may God in his infinite mercy forbid!) then I would reject and anathematise the Church of England, and would separate myself from her immediately, as from a human sect, without giving Protestants any unnecessary trouble to secure my expulsion."—Letter to Mr. Gough—p. 9

"If to desire the restoration of unity with these Churches, and, above all, with the Church of Rome itself, be Popery, then I, for one, am a Papist from the bottom of my soul."

"In conclusion, I once more publicly profess myself a Catholic, and a member of a Catholic Church, and say anathema to the principles of Protestantism. * * * Likewise to all persons who, knowingly and willingly, and understanding what they do, shall assert, either for themselves or for the Church of England, the principle of Protestantism." &c.—Ibid—p. 12

The next extract is from the July number of the British Critic, the organ of the Tractarian party: the whole of the passage was given at length in a recent number of our Standard. We repeat the conclusion here:—

"We cannot stand where we are—we must go backwards or forwards; and I will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but unripened, and others developed which are now but in germ. As we go on we must receive more and more from the principles, if such there be, of the English Reformation."

And now, that our readers—the poor, the wayfaring, and the simple, not excepted, may be able to give an answer to every inquirer who may ask "What is Tractarianism?" we shall reprint, from a paper recently issued, an answer, about which there can be no mistake, because it is drawn from the writings of the parties themselves, with the reference for every article.

"WHAT IS TRACTARIANISM?"

It is to "utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations (1)"; "to hate the Reformation and the Reformers more and more (2)"; "to mourn under the miserable and soul-sickening feeling of being cut off from Christendom (3)"; "to hold that 'our Church is lehabod, the glory is departed (4)'; indulging in a faint hope, 'should the pure light of the Gospel be ever, by God's grace, restored to this benighted land (5)'; "It is to denounce 'the present Church system as an incubus upon the country (6)'; "to declare that 'the Church is in captivity (7)'; that it is 'in bondage,' and 'working in chains (8)'; that 'the English Church is incomplete in its formal doctrine and discipline (9)'; that 'at the rebellion of 1688 she threw, as it were, on her pale the doctrine of Christ crucified (10)'; that 'the mark of being Christ's kingdom is obscured, and but faintly traced on the English Church (11)'; "and that 'we must receive more and more from the principles of the English Reformation (12)'; "It is to declare that 'our articles are the offspring of an unchristianlike (13)'; and that the combination of service is 'a judg-

ment upon the Church (14)"; "It is to teach that 'the Roman religion was a heinous possession (15)'; that the mass has been a 'sacred and most precious sacrament of the apostle (16)'; that 'Rome has preserved in her services that 'beauty of holiness' of which we had lost sight (17)'; and that the 'restoring of the mass by our Reformers gave rise to a feeling of indignation and impatient outcry (18)'; "It is to assert that 'Scripture, it is plain, is not an Anglican principle, as the Confession of Faith is not a Roman principle (19)'; that 'the tradition of the Church Catholic is the legitimate repository of Scripture (20)'; and that 'we must demand the ascertainment and retaining of the whole body of Catholic tradition (21)'; "It is to teach that 'baptism and no other is the primary instrument of justification (22)'; and that 'the prevailing doctrine of our age toward the doctrine of the sacrament of efficacy and remission of all sins (23)'; is 'contrary to Scripture (24)'; "It is to assert that 'the Lord's Supper, 'the Bread and Wine are changed by the Consecration of the Priest, and the operation of the Holy Ghost, and become 'the very flesh and very blood of our Lord (25)'; that 'the power of making the Body and blood of Christ is vested in the successors of the Apostles (26)'; that 'the Mass is properly an Act, and that 'Agnus prope admissio sacrificii (27)'; "It is to assert that 'the cleansing of the soul by 'adorning (28)'; and 'to assert that 'a person may believe that facts are a gateway, that facts may be venerable, that facts may be inviolable; that facts are even verities; that the mass is an offering for the quick and dead; that the remission of sins may be met with a good conscience; that the 31 Articles of the Church of England (29)'; "It is to speak of the English Reformers as 'persons not to be trusted on ecclesiastical and theological questions (30)'; but of Pope Sixtus as 'that celebrated man who reigns in the Church without rival (31)'; of Thomas a Becket as 'one of the blessed saints and martyrs of the Most High (32)'; and of 'Hildebrand, Becket, and Innocent,' as 'the lights of the Church in the middle ages (33)'; "It is to hold that 'Divine Providence mercifully interposed by cutting short the life of King Edward VI.' and that 'the accession and reign of Queen Mary were great and positive advantages to the Church of England (34)'; "Finally, it is to maintain that 'Rome was our mother, through whom we were born to Christ (35)'; that 'the Reformation was a lamb bad set, it must be broken again, in order to be righted (36)'; that in 'leaving visible union with the Church of Rome we forego a great privilege (37)'; that Rome 'has been, even in her worst times, on most points, a firm and consistent witness in act and word for orthodox doctrine (38)'; and that 'the Prayer Book has no claim on a layman's deference, as he teaching of the Church, which the Breviary and the Massal have in a far greater degree (39)'; hence Tractarianism, 'as on the one hand it begins with the utter repudiation of Protestantism, so on the other it will stop at nothing short of the restoration of unity throughout Catholic Christendom (40)'; "Of which the commencement is already seen, in the cases of Mr. Sibthorp, Mr. Wackerbarth, Mr. Biden, Mr. Gooch, Mr. Johnson Grant, &c.; besides very many others whose names have not come before the public.

We have now placed before our readers a

plain statement of the Tractarian controversy. We have charged upon the promoters of those dissenting churches in the Church of which they are members; we have denounced them as Papists; and to support our grave and printed charge we have brought forward the united testimony of four Archbishops and seven Bishops of our Church, the Primate, Lord Ashley, and the confessions of the accused parties. To the Protestant community of Essex we submit for assent and concurrence. What is their verdict?

Biblical Department.

SPEECH OF M. LEZOT BEFORE THE PARIS BIBLE SOCIETY. (From the Wesleyan Methodist Magazine.) The following is an abstract of a speech by M. Lezot, which I heard delivered at the Orleans, on the 25th of April 1833, being the Anniversary of the Paris Protestant Bible Society. I shall not soon forget the impression it made upon my own mind, and also, as far as I could judge, upon the minds of the respectable audience assembled on the occasion. I send you a sketch of it for insertion in the Magazine, if you think it worthy of a place in that excellent periodical.

Paris, May 17, 1833.

GENTLEMEN.—Twenty years ago, when we met here for the first time to celebrate the foundation of the Society, I would have told you that twenty years ago, I would have given birth to one hundred and fifty Auxiliaries, all engaged in the same work in France; caused the impression of 200,000 copies of Bibles and of New Testaments; distributed to the French Protestant Bible Society of those copies; and extended in this cause more than two millions of francs; how great would have been our surprise, and how profound would have been our joy if this happy result of our success, so far beyond our expectations. This success is a fact and a noble page of the history of Christianity itself. Born on an obscure day, in one of the most obscure provinces of Rome, Scripture had three centuries passed away before it had conquered that Roman empire, which had itself conquered the whole world. The Roman world was very limited, very incomplete, in comparison of that which this day opens before our eyes. Christianity spreads in the modern world as it spread in the ancient world. America belongs to it. Europe discovered her, and gave it to her. Russia in the north, England in the south, carry it in their train to Asia. France in the north, and England in the south, are the bearers of it to Africa. Missionaries, French, German, Swiss, and English Missionaries, sow and plant it in the deserts. The great islands of the sea, the new archipelagoes, which now form a fifth part of the world, behold its approach and its establishment amidst their population. It penetrates every where. Every thing serves as an occasion and as a means of promoting it. War and peace, commerce and science, the avidity of temporal interests, and the ambition of the human mind,—all aid its progress. The grand unity of modern civilization prepares and conquers the world for it, as in its origin the unity of the Roman empire prepared and conquered the world to itself. The cause of this may be seen in the internal power of Christianity; a power which reveals its mission, and insures its success; which makes it truly universal, and destined to reign over all mankind, whatever may be the time or the space over which it may have to travel before it arrives among them. Consider a moment, gentlemen, not merely the history of Christianity, but its nature, not merely what it has done, but what it is, as you see it in the Old and the New Testaments, its witnesses and its interpreters. Not only the unity of God, but also his continuous presence, and actual work upon the earth,—man continually living under the eye and hand of God,—are the views given us in the Old Testament. The institutions of the Jews, their history, their poetry, all is full of this thought. God every where, always every where,—his providence watching over and governing the people, is the idea of the Hebrews, of the Hebrews. The Hebrew idea becomes the Christian idea. God does not only watch over the world, he descends into it. It is not only the continual intervention of God in the destinies of men, but the immense sympathy of God

with men. He protects, he directs his people, he comes to save man,—all mankind. First, he is that present and all-powerful in the world, all-powerful, he is that present and all-powerful in the soul of man. Divine providence governing man; divine charity saving him, his protection and protection, the union of these is a system. Such is Christianity as a whole, from its first dawn upon our world to its mediation so abundant. Is not this, gentlemen, a complete supply of all our religious desires and wants, viz. of all the religious wants of man? Is not this, if we are permitted so to speak, *perfection*, *perfection*, *perfection* in the very best sense, functional and complete? It is itself—a that which it is itself the true cause, the true explanation of its progress, as well as its consummation, as in our day, residence. This, then, is the guarantee of its future success, and the source of our confidence in the importance and efficacy of our spiritual work. And we have, in the actual state of human nature, in the harmony of its liberality and of our work with the spirit and special wants of our time, a new principle of confidence, and a new security of success. What is more agreeable to the spirit of liberty which characterises our times than this work? You go to meet the human soul, you place before it the book in which, according to your faith, the truth is deposited. You then leave the truth to work upon the soul. You confide in the power of the truth to enlighten the soul in order that it may discern the light of the truth. At the same time that you render homage to the spirit of liberty, as you are not the flatterers of mankind, nor of our age, but as you are deeply impressed with a sense of the miseries of mankind, and with a fervent desire to remove them, you boldly and simply attack the moral evil which torments us, and you labour continually to cure it. This is a great, gentlemen, far greater than the who depart can describe, or think it to be. It manifests itself at the same time by its dissolution of manner and vanity of life,—its been business, and its indifference. The souls of men are at the same time abandoned and noble, in wandering mazes of sin. Against both these evils the Bible Society labours, and contends in propagating the Christian faith. We readily grant to it the former of these merits. The idea is simple, and at all times beloved; that religion is a restraint, and a rule; that it checks vice, and affords useful support to order. On this ground, many persons accept religion, and approve the efforts which are made to propagate its empire. But religion does much more than restrain and rule the human soul, it satisfies and nourishes it. There is in Christianity much more than mere discipline, there is in it a real inward and fruitful life. Our age has more need than ever of this life. It has required, it does require, of external and material life much more than it is capable of giving. It has had, and it will have, on this subject, immense dissatisfaction. Our work teaches man to seek and to find his happiness elsewhere; to seek and to find it in God. It calls men to the possession of religious enjoyments as well as to the observance of religious rules. Fear not, gentlemen, religious zeal. Do not be alarmed at its return, though, in its return, it should excite some warm emotion among us. Religious fervour is indispensable to the success of religion. There can be no active and efficacious faith without fervour. It is not enough that faith enlighten the soul, it must warm and fire it. It is indispensable to our moral regeneration, to the spiritual nourishment of the soul. The soul must love God and his truth with fervour, in order to find in him what the world cannot give. There is no real danger of excess in our day, in the midst of all the guarantees of reason and liberty which prevent and regulate, as may be necessary, all aberrations of intellect, or the practical excess of religious zeal. And above all, you, the devoted friends of the National Protestant Church of France, do not be alarmed at the appearance of religious fervour among you. Wherever you meet with it, live on good terms with it; endeavour to attract it, and draw it into the bosom of your Church. The Church should be a focus as well as a flame. And do not doubt this, for faith will always turn to the advantage of the Church. It is for us that zeal labours, even that which works by our side.

THE WESLEYAN. TORONTO, AUGUST 24, 1842.

The next number will complete our second volume. To a large proportion of our subscribers it is matter of regret that the visits of the Wesleyan are so "far between,"—and we have reason to believe they would cheerfully meet the additional charge which a weekly issue would render necessary.

In the mean time, we would respectfully remind our friends and agents, of our pecuniary engagements, and earnestly request them by practising themselves, to enable us to obey, the important precept—*Que no man any thing.*

DR. ALDER ON MISSIONS.

The nearly simultaneous appearance of four important works on Christian Missions—all of elevated character and unequalled power, while each of them, stamped with the characteristic qualities of the writer's mind, is distinguished by its peculiar excellency—may be regarded as forming an epoch in the history of evangelical enterprise. We allude to THE GREAT COMMISSION, by the far-famed Harris, whose brow is so richly adorned—we had almost said, encumbered—with the verdurous and imperishable wreaths he has won in the bloodless field of sacred literature—the Rev. R. W. Hamilton's masterly delineation of "The authority, scope, and encouragement of Missions,"—"The Jubilee of the world, by the Rev. J. Macfarlane"—and last, though not least, "WESLEYAN MISSIONS, their progress stated, and their claims enforced," by our distinguished friend, the Rev. Dr. ALDER.

The thanks of the whole Christian Church are due to those members of the Scottish Establishment, whose philanthropy so seasonably gave birth to the admirable expositions and spirit-stirring appeals, with which these essays abound, on a subject of deepest interest to all who sigh for the moral renovation of our fallen world. Dr. ALDER's production on the same exhaustless theme, owes its existence, not to that species of emulation, however guiltless and hallowed, which called forth the others, but, in his own words, "to an impression which was made on the mind of the Author, while attending a series of special Missionary Meetings, in the West of England, during the month of November last,—that a work of this description is called for at this time." The work, though covering only 160 octavo pages, embraces a wide range of important topics, which, if not treated elaborately, are touched with the hand of a master. In these powerfully practical pages there is nothing dry—nothing cold—nothing irrelevant. The truly eloquent advocate of the cause of Missions stands before you in every paragraph, not statue-like—but, intensely affected himself with the majesty of his theme and with the sympathies it awakens, pleading with a pathos that comes from the very soul, and with an importunity that will not listen to denial. The Dr.'s primary object in sending forth his work at the present crisis, was to contribute to that impulse to the evangelistic spirit and liberality of the Wesleyan section of the Church of our Redeemer, so imperiously called for by the embarrassment which was purely the

result of its success in spreading the knowledge of the glorious gospel among the perishing heathen. It is interspersed, however, with many valuable suggestions applicable to kindred institutions. Modern Aristophanes may abuse themselves at the expense of their souls, and endeavour to minister to the profane mirth of others, by satirizing the exertions of Peter Ward, and all the honest efforts of Christians to plant the tree of life in every clime, and to place its fruit within reach of every human hand; but, meanwhile, the Heaven-sanctioned enterprise advances, rescuing the prey from the night, and peopling the realms of immortality with souls snatched from the very border of the flaming pit. He has not yet passed his navitate in the school of Christ, who, whatever be the instrumentality employed in such glorious achievements, cannot from the heart sing—

"Jesus, who on T'ill all be subdued, Thy mercy make known, And sprinkle thy blood, Thy love the salvation, And teach the new song 'To every nation, And people and tongue."

It is said to be a sure test of the excellence of an orator, when he so fully occupies the thoughts and feelings of his hearers with his subject that they forget himself. Such, did we not check ourselves, would be the effect upon us of Dr. Alder's method of expatiating on the theme which surrounds him with an elegance so congenial with the habits and amplitude of his own mind. Let every reader, and especially every Wesleyan, procure and peruse the work, and if it does not make him a better and a more useful member of religious society, we are quite sure it will at least convince him that, "it is high time to awake out of sleep." Our last contained an extract from it on the DIVINE CALL of the Missionaries, which is a fair specimen of the Dr.'s manner. So able an exhibition of the subject of Missions, under so great and interesting a variety of aspects, and in so small a compass, we have not before seen from any quarter. The closing section collects into one focus the whole power of the volume, exhibiting, in a style peculiar to the writer, the evangelical limit of duty in the support of evangelical Missions.

A few of us *ardentia verba* ("words that burn,") as a Roman rhetorician would have called them, will, for the present, close our notice, and, at the same time, serve to illustrate the impartiality of our praise.

"If, then, the narratives of the Evangelists be not fabulous; if there were truth and reality in the sight which the shepherds saw in the manger at Bethlehem—in the occurrences which took place in the wilderness, whither Jesus was led to be tempted of the devil—in the scenes of humiliation and agony which were witnessed in the garden of Gethsemane, and on the hill of Calvary—in the exaltation of Jesus to be a Prince and a Saviour—if these things actually took place, then the manifestation of 'the Word' that 'was God' in an infant's form—the endurance of Satanic temptation by the Son of God, that he might know how to succour them that are tempted—the groans and tears, the mental anguish and accursed death, of the innocent Victim—the energy and earnestness with which he is carrying out his saving designs and purposes—prayer, in language the most unequivocal and powerful, to all his people, that, IN WORKING TOGETHER WITH HIM, FOR THE SALVATION OF THE WORLD, THE LIMIT OF THEIR DUTY AND OBLIGATION IS SERVING HIM. The conclusion is clear and irresistible: 'Beloved, if God so loved us, then ought we,' according to our means and opportunities, 'so to love one another.' Increased privileges bring with them increased duties and obligations. If we live in days which kings and prophets desired to behold, and partake of the blessedness of the higher dispensation under which we are placed, we must be prepared to yield a more extensive and self-denying obedience. Christ 'came not to destroy the law and the prophets,' but to carry out the principles involved in them. He did not come to diminish the obligations of the law, by which the offerings of the Jews were regulated, to whom the mercy-seat was covered with a typical veil; but that, by disclosing to us, in his doctrine and in his death, the matchless love of God, the sphere of our pious and benevolent exertions might be extended to the uttermost. Christianity must be taken with its peculiar duties, as well as with its peculiar advantages. Both are identified with the cross. Gifts and offerings to the glory of God, and

for the benefit of man, are to be regulated by that standard. It is the rule of duty in this great cause, as well as the object of faith. The love which bled there, dwelling in the heart, supersedes Mosaic statutes, and the services which Christianity requires are left to be determined by the full and generous operation of Christian principle, leading in the believer."

METHODISM IN NEW BRUNSWICK.—We have much pleasure in laying before our readers, the following extract of a letter we lately received from the respected Secretary of the New Brunswick District, the Rev. Enoch Wood:—

"We are getting on well,—have now in society 3,743, and 326 on trial; we have never reported a decrease since the District was formed. I should think our hearers in this Province alone cannot be less than 15,000. In our schools we have 2,197 scholars, and 290 teachers. Our chapel which was destroyed in Portland, is now replaced by a beautiful sanctuary of Gothic structure. Financially we expect to be much better, and for the size, the premises are very compact, 66 by 44 feet, with a basement story for school, &c. and hot-air furnaces under the whole, 10 feet in the clear. I question if England herself can produce four such chapels as we have among a population of 26 or 27,000 inhabitants,* and one-third of them, or nearly so, Papists."

It will be recollected by those who have perused the letter from the Rev. Mr. Temple, Chairman of the New Brunswick District, which was published in our last, that he alludes to a resolution unanimously adopted by the Ministers of his District, in full accordance with the sentiments he has individually, and with honest indignation, therein expressed. That resolution we have received from the Rev. Enoch Wood, the Secretary of the District; and the same sense of justice that caused us to insert in our columns Mr. Temple's communication, now induces us to concur in the wishes of the Brethren of that District at large, by allowing them to repel a foul and baseless imputation through the same medium:—

RESOLUTION ADOPTED BY THE WESLEYAN MINISTERS OF THE NEW BRUNSWICK DISTRICT, AT THEIR LATE ANNUAL MEETING.

"It having been stated in the Canada Christian Guardian, that dissatisfaction existed in New Brunswick with the Missionary Committee's proceedings, and appropriation of the moneys raised in this Province for Missionary purposes, the brethren in District assembled unanimously and earnestly declare that such assertions are utterly unfounded; and further, that the intention of the Canada Conference to make an irruption among our now united and prosperous Societies, is received with amazement and abhorrence, as a measure that will be productive of evil only. We have every confidence in the strong attachment of our people to our principles and ordinances; this they manifest by their liberal support of our cause, and are therefore fearless as to the results of such an unchristian attempt.

- Signed, Wm. Temple, Chairman. Enoch Wood, Secretary. Stephen Bamford, Sampson Busby, George Miller, William Smithson, Albert Desberray, James G. Hennigan, Michael Pickles, Arthur McNett, Joseph F. Bent, Richardson Douglass, Henry Daniel, George Johnson, Richard Shepherd, Peter Sleep, William M. Leggett, Wesley C. Beales, Fredk. Smallwood, George M. Barratt, Samuel McMasters, Samuel Dwight Rice, Humphrey Pickard, A. B. William Allen, David Jennings.

A true copy, E. Wood, Secretary.

DEATH OF THE REV. JONATHAN EDMONDSON. The following account of this melancholy event, we copy from the London Watchman of the 13th ultimo:—

DIED. At Portsmouth, on the 20th instant, the Rev. Jonathan Edmondson, A. M., an old and faithful servant of the Lord Jesus Christ. Mr. Edmondson was sent into the work of the Wesleyan Ministry by Mr. Wesley, in 1780, and continued laboriously to discharge the duties of his high office for a period of 50 years, when he was obliged by infirmity to retire as a Superannuated. He honourably filled the responsible stations of Missionary Secretary and President of the Conference, and has enriched the theological literature of the Wesleyan Connection with several excellent volumes which have obtained a wide circulation. On retiring from more active labor he persisted in preaching, writing and diligent reading, until repeated attacks of spasmodic asthma prostrated his once powerful and vigorous frame. In this weakened state, a fall upon the floor broke the socket of his thigh and therefrom confined him to his chair. Whilst he was thus being made perfect through suffering, his natural hilarity and his confidence in God did not forsake him. On the 4th instant, he was seized with paralysis, when, upon being carried into bed, he endeavoured to say "Jesus is my salvation." Sweetly smiling upon his family and friends, who surrounded his couch and affectionately pressing their hands in token of what his lips would fain have expressed, he sunk into a profound stupor, and fell asleep in Jesus, in the 70th year of his age.

ADDRESS OF THE WESLEYAN MISSIONARIES IN EASTERN CANADA.

On the 3rd of June last, a deputation waited upon His Excellency the Governor General with the following Address, from the Wesleyan Missionaries in Eastern Canada, unanimously adopted at their recent District Meeting in Odelltown:—

To His Excellency the Right Honourable Sir Charles Bagot, G. C. B., Captain General and Governor in Chief of Her Majesty's Provinces of Canada, New Brunswick, and Nova Scotia, and of the Island of Prince Edward, &c. &c. &c.

May it please Your Excellency, We, the Wesleyan Ministers in connection with the British Conference, stationed and exercising our ministry in Eastern Canada, and being assembled at our Annual District Meeting, respectfully present to your Excellency our cordial congratulations on the arrival of your Excellency in this important and united Province.

And while we offer to Almighty God our grateful thanks for having, in his gracious Providence, brought you once more to the shores of this Continent, we also trust that in due time your Excellency will have the happiness of receiving your family, alike preserved in health and safety.

We rejoice that our most gracious Sovereign has been pleased to make choice of your Excellency to assume the Government of Her Majesty's dominions in North America, believing, from the high reputation for political wisdom and experience which your Excellency has so long sustained, that the happiest results may be justly anticipated from your Excellency's Administration, characterised, as we are persuaded it will be, by an honourable zeal for the advancement of education, morality, and religion, among the people your Excellency has been appointed to govern.

The known attachment of our founder to the venerable Royal House and National Institutions of our United Empire, has been warmly cherished by the extensive connexion which bears his honoured name. On this account it may be unnecessary on our part to declare how cordially we share in those sentiments of Christian loyalty which attach to our body at home, sentiments in which the beloved members of our societies in every part of this our United Province, in common with ourselves, most heartily participate.

We beg to assure your Excellency, our humble prayers shall ever be offered to the Most High, that the Divine blessing may rest upon your Excellency's person and family. And may the most abundant success attend all your endeavours to promote the various interests of this valuable and improving Colony, in its cherished connection with our endeared Parent Country.

Signed, by order and in behalf of the District meeting, W. M. HARVARD, Chairman. Eastern Canada, Odelltown, May 2nd, 1842.

HIS EXCELLENCY'S REPLY. Gentlemen,—I beg to return you my sincere thanks for your Address, and for the kind wishes you are pleased to express in regard to myself and my family. I am quite satisfied that you share in the sentiments of loyalty and attachment to the Constitution of Great Britain, which have ever distinguished the members of the Wesleyan Community, and that no effort will be wanted on your part to diffuse

similar sentiments among those over whom you have influence. I therefore rely with confidence on your co-operation in my endeavours to promote union and good feeling among the inhabitants of this Province as the surest means of their prosperity.

(From the Montreal Herald.)

On the morning of the 21st ult., the Rev. Messrs. Richey and Hotherington, being a deputation appointed for the purpose, had the honour of presenting to His Excellency the Governor General, the following Address of the Wesleyan Ministers of Western Canada, unanimously adopted by them at their District meeting, recently held at Hamilton:—

To His Excellency the Right Honourable Sir Charles Bagot, G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of Her Majesty's Provinces in North America, &c. &c. &c.

May it please your Excellency,—
We, the Wesleyan Methodist Ministers of Western Canada, members of the British Conference, in District Meeting assembled, most humbly beg permission to present to Your Excellency our sincere Congratulations on Your Excellency's assumption of the high functions of Governor General of British North America.

In the designation of our Most Gracious Sovereign of an individual of such distinguished character and matured experience in public affairs, as your Excellency, to administer the Government of this Province at the present anxious period of its history, we gratefully recognize Her Majesty's earnest solicitude not merely to maintain unimpaired the prerogatives of the throne, but to promote, to the utmost practicable extent, the happiness and best interests of Her Majesty's subjects in this important portion of Her Colonial Empire.

To one who has had the ample opportunities which the eminent positions your Excellency has sustained in various parts of the world must have afforded, for the formation of a correct estimate of the principles and character of that part of the Christian Church which we feel it is our privilege to be connected with, we feel it to be altogether unnecessary to make any formal avowal of our loyal and affectionate attachment to the person and government of our illustrious Sovereign; or of our sincere and intense desire that Your Excellency's administration may prove a universal and permanent blessing to this united Province.

Bound by the most sacred and imperious obligations, to "work by the same rule and to mind the same thing," as our fathers and brethren in the Parent Land, it will ever be our earnest endeavour to exhibit and inculcate, in vital and inseparable association, those precepts which God hath joined together, and which no man, without sinning against Him can put asunder—Fear God, and honour the King."

Our fervent petitions shall not cease to ascend to the throne of the Heavenly grace, that all the measures of Your Excellency's Government may be most salutary in their operation, and that the cup of your personal and domestic felicity may long be replete with the selectest blessings of a beneficent Providence.

In the address which we have thus the honour to present, we assure your Excellency that we express the most cordial sentiments and wishes of all the Wesleyan Societies in Western Canada, under the pastoral authority and direction of the BRITISH CONFERENCE.

Signed by order and in behalf of the District Meeting.

JOSEPH STINSON, Chairman.
MATHEW RICHEY, A. M., Secretary.

HIS EXCELLENCY'S REPLY.

GENTLEMEN,—I beg you to accept my thanks for this address and for the confidence which you express in myself.

I am well aware of the loyalty and attachment to British institutions which has distinguished the Wesleyan community in all parts of Her Majesty's dominions, and I therefore feel sure that I shall have your co-operation in every measure calculated to promote the interest of the Province, and to strengthen its connection with the Mother Country.

Let not the Rev. Mr. Coony imagine, because his communication on a subject of tremendous importance has not appeared as promptly as he may have expected, that therefore it is not appreciated. It will be inserted in our next; and we shall be grateful for a repetition of his favours.

Mr. Flint's account of the opening services of the Whitby chapel, given on another page, afforded him a convenient opportunity of tracing the moral causes that led to its erection, which we are glad he embraced. It fell to our lot to preach and administer the Sacrament of the Lord's Supper last

Sunday, at the Centre Road Chapel, near Chinguacousy, which was opened about three months ago. The number of communicants was 117. Throughout Toronto Township, our cause presents through the Divine blessing, a most encouraging aspect. Mr. Fear's labours will, we doubt not, be abundantly blessed to the people.

The recognition by our numerous readers of the name of the CHURCHMAN of the Eastern District, was rendered unnecessary by our additional recommendation of his letter. Would that his example could but bring so efficiently to the interest of our columns might provoke other clerical friends to emulation!

STATIONS OF THE WESLEYAN MINISTERS IN CANADA EAST.

Quebec	Matthew Lang, James Brook.
Montreal	William Squire, John Bourland.
Three Rivers	Robert L. Lusher.
Windsor	Malcolm McDonald.
St. John's	Benjamin Slight.
Russellton	John Raith, Rufus A. Claunders, Assistant Missionary.
Odell Town	William M. Harvard.
St. Armand	Rich Hutchinson, Hugh Montgomery.
Dunham	John Brownell.
Sheffield	Edmund S. Ingalls.
Stansfeld	Robert Cooney.
Hailey & Compton	John Tomkins.
Melbourne	Edmund Butterell.
New Ireland	Thomas Campbell.

WILLIAM M. HARVARD,
Chairman of the District.

Communications.

To the Editor of the Wesleyan.

Odell Town, La Colle, July 7, 1842.
Rev. and dear Sir,—During our recent District Meeting, most of the Missionaries were called upon to preach either in the Odell Town Chapel or the adjoining settlements, and the recollection of their useful labours is very gratefully cherished by us.

The Missionary Meeting for the District was held on Tuesday Evening, May 24th, the Rev. ROBERT L. LUSHER in the Chair. An interesting Annual Report of our Missions, prepared by the Rev. R. COONEY, was read, and directed to be printed for circulation in the District.

On the Wednesday Evening the Preachers partook of the Holy Sacrament of the Lord's Supper together, and were joined in the sacred service by a considerable number of the members of our Society, together with several pious people of other Churches, and some from the neighbouring Republic, who do not doubt were "strengthened and refreshed" by the favourable opportunity of christian communion in that Divine ordinance.

On Monday the 23d, in the evening, a valued young Brother, the Rev. MALCOLM McDONALD, was regularly ordained to the office of the Christian Ministry, according to our truly apostolical order, "by the laying on of the hands of the presbytery."

The candidate had previously exercised as a probationer for nearly five years, and had passed through his preparatory studies, together with the prescribed theological examinations, to the satisfaction of the District Meeting.

As usual on such an occasion, he was desired to give an account, before the congregation, of his conversion and present christian experience, together with the circumstances of his call to the Ministry; with which he complied in a manner and spirit most clear, scriptural and affecting. One pleasing feature of his case was, that he had been "born of the Spirit" in the same consecrated edifice in which we were assembled to "ordain" him to the sacred office. He felt himself happy that, at his ordination, he was able to point the listening auditory to the precise spot on which, as a mourning penitent, he was first enabled to believe in Christ and to "joy in God." This circumstance was well remembered by many pious and intelligent persons who were present with us, and to whom the natural allusion could not fail to be touching in a high degree; knowing as they well did, that, by the grace of God, his subsequent conduct had been such as to confirm the profession of conversion with which he had originally commenced his christian career.

It was gratifying also to know that "THU HOLY GHOST," by whom he had been "inwardly moved" to take upon him "this office and ministry," had made him instrumental in the conversion of others, to whom he could appeal agreeably to apostolical usage as "the seals of his ministry in the Lord." This is a point on which the Wesleyan Body have from the beginning always required the most satisfactory evidence relative to all candidates for the ministry among them.

The conversion of sinners to God was the primary object of the institution of the Christian Ministry; and the accomplishment of that object the primary and primitive proof of a Divine commission to preach the Gospel. Such accomplishments demonstrated a Divine accompaniment. To this the following Scriptures bear the strongest testimony:—Acts xxv. 16, 17, 18.—2 Cor. v. 14, 19, 20.—3 Cor. v. 1; 1 Cor. iv. 14, 15.—1 Cor. ix. 1, 2.—Mark xvi. 20.

The Wesleyans BELIEVE ATE A ministry to which the HOLY GHOST affords no confirming "seals," in the conversion of sinners to God! and I trust they will ever continue so to do, "even to the end." A ministry which is DIVINELY SAVING they recognize to be DIVINELY SEALED. And they conclude that a ministry which is DIVINELY SEALED, is, without a doubt, DIVINELY SENT.

To me it appears to look fearfully toward "the blasphemy against the Holy Ghost," to attribute the "seals" of A CONVERTED and SOUL-CONVERTING Ministry to anything short of a Divine call! For those who think otherwise, and who "lose the substance in the shade" of this "great accomplishment," my heart prays, "Father! forgive them; for they know not what they do!"

But, to resume my narrative: the introductory sermon by the Rev. Wm. SQUIRE, of Montreal, was very appropriate, as was the address by the Rev. M. LANG, of Quebec. The former made a happy and significant allusion to the old mistaken notion which has been dignified with the name of "Apostolical Succession," and which Mr. Wesley has shewn to be, (to use his own words on the subject,) "A FABLE WHICH NO MAN EVER DID OR CAN PROVE." This fable some who believe in it regard as the chief "glory" of their several churches. We are thankful we "have not so learned Christ." A people like ourselves, who have a ministry which God has himself converted, and himself successfully employed in the conversion of thousands—we indeed have reason to be thankful to the gracious Head of the Church, that in this respect, we possess "the glory that excelleth."

In the language of the Royal Preacher, we would supplicate the Divine throne, and say, "THE LORD OUR GOD BE WITH US AS HE IS WITH OUR FATHERS. Let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes, and his judgments, which he commanded our fathers." (1 Kings viii. 57, 58.)

I remain, Dear Sir,
yours truly,
W. M. HARVARD.

OPENING OF A NEW CHAPEL IN WHITBY.

To the Editor of the Wesleyan.

Whitby, July 5th, 1842.

Rev. and dear Sir,—I transmit to you for insertion in the Wesleyan, an account of the opening of the British Wesleyan Methodist Chapel in Whitby. On Sunday, the 3rd of July, the solemn and interesting services appropriate to the occasion were conducted by the Rev. M. RICHEY, A. M., who in two excellent sermons, directed the attention of the congregation to the foundation, structure and glory of the Christian Church, and to the necessity of strictly adhering to those doctrines which were first delivered to the saints.

The forenoon sermon was taken from Ephesians, 2d chapter, and the 20th and two following verses:—

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

The Rev. gentleman, during the progress of this discourse, insisted in strong and emphatic terms, that in order to become lively stones in this spiritual edifice, it was essentially necessary to build upon the

true corner stone—the living foundation. "Jesus Christ himself;" he contended that there was no mediator between God and man but the man Christ Jesus, and that the apostles themselves were but instruments, divinely inspired indeed, but at the same time they were only instruments in the promulgation of a Gospel truth.

After exhorting the congregation to examine themselves whether they could lay any claim to the character of living and constituent portions of the Church of Christ, he concluded an admirable discourse, by observing that the person who built upon any other foundation, was like the man who built his house upon the sand, and who when the rain descended, and the winds blew and beat upon that house, it fell, and great was the fall of it.

The sermon in the afternoon was a practical continuation of the one delivered in the morning; it was founded on the 2d chapter of Acts, and 42d verse.—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The chapel, both in the morning and afternoon, was densely crowded, and the congregation seemed to listen with deep interest to the word of truth. After the close of each sermon, a collection was made to assist in defraying the expenses of the chapel, a small portion of debt only, we are happy to state, remaining unpaid.

The opening of this chapel under such auspicious circumstances, forms a striking and delightful contrast to the state of the society in this place a year ago. At that period, there was no regular service at all, and but four individuals were united with us in Church fellowship, who attended divine service as often as practicable, at Mr. Lang's chapel, four miles distant. But they were a faithful and united few; and though to all human appearance feeble in influence, as well as in numbers, yet they had power with Him who rules the universe. Often did they meet together and talk of the goodness of God, and unite in prayer for the Spirit's influence upon the neighbourhood, and for a revival of the work of God. And in an especial manner did they pray, that believers might be entered by the refreshing showers of the divine grace. God heard their prayers, and granted to them their hearts' desire. Preaching was established once a fortnight, first in a barn, then in a dwelling house. Numbers attended the ministry of the word, many of whom were brought to see the necessity of applying to Christ for pardon and remission of sins. It was indeed a lovely scene to witness those who had not only stood aloof from the cause of Christ, but had also persecuted and opposed us, presenting their broken, but fervent petitions before the throne of God, and crying in the language of the Psalms, "God be merciful to me a sinner." It was truly delightful to see them stand before the faithful followers of Christ, acknowledge that God of a truth was among them, and say—"This people shall be my people, and their God my God." During the month of February, of the present year, a protracted meeting was commenced, when there was a general turning to the Lord among all classes of the community, and numbers were they who for the purpose of ridicule "came to mock, but remained to pray." The meeting continued between two and three weeks; and during the whole of that period, in that element season of the year, and despite of the badness of the roads, night after night, the house was crowded to excess, and the people listened with profound interest to the messengers of truth. At the conclusion of the meeting, between thirty and forty persons united with the society. Some of them, indeed, have lost their first love, and have turned back again to the beggarly elements of the world, but the greater part are rejoicing in the liberty wherewith Christ hath made them free—are walking under the smiles of his countenance, and pressing towards the heavenly Canaan with these faces thitherward. May Almighty God preserve them, and "add unto the Church daily such as shall be saved."

It is highly gratifying to be able to state, that we are to have a regular service in the new chapel every Sunday, and that several neighbourhoods, both in Pickering and Whitby, are supplied with our Preaching. "Not unto us, O Lord, not unto us, but unto thy name be a glory."

I remain, respectfully yours,
GEORGE FLINT.

Religious and Missionary Intelligence.

IRISH CONFERENCE (From the Watchman)

The Wesleyan Methodist Conference for Ireland was held, this year, in the city of Dublin. The Preparatory Committee began their sittings on Tuesday, June 21, when the Committee of Clergymen met at Whitefriars-street chapel, at one o'clock, to examine into the numbers and accounts for the past year. On Wednesday morning, at six o'clock, the Stationing Committee met to prepare a plan of the Stations, to be submitted to the Conference, and this occupied the whole day. Thursday was employed in the former part of the day by the Missionary Committee of Review, and the latter part by the Chapel Fund Committee. It appeared from the report of the Missionaries, that the cause had prospered in every place. The report of the Schools was very encouraging, as there are now 52 Daily Schools under the care of the Society's agents, containing more than 1,000 children, besides the Sunday Schools belonging to the Mission Stations.

The Conference was begun on Friday morning, by 21, at six o'clock. The Rev. James Dixon, President of the British Conference, was appointed to preside also in Ireland; he was accompanied by the Rev. Robert Newton and the Rev. John Scott; the Rev. W. O. Croggon attended as the Superintendent of the Wesleyan Irish Missions and Schools. The Conference was favoured with the presence of Bishop Soule, of the United States of America, and the Rev. T. Sargent, from the same country. The Bishop and his companion attended the greater part of the sittings while they remained in Dublin. A prayer meeting was held at six o'clock, prior to the opening of the Conference; conducted by the Rev. Messrs. G. Burrows, T. Meredith, S. Kyle, J. Hill, and T. Longhead; there was also another prayer meeting, at noon, at which, as well as in the morning, many persons attended.

The Conference was begun, after singing and prayer, by calling over the names. About eighty preachers were present. Two vacancies having to be filled up, to complete the number in Ireland of the "Hundred," the Rev. William Crook was appointed by seniority, and the Rev. R. Masaroon by vote. The Rev. Wm. Stewart was chosen Secretary to the Conference; the Rev. J. F. Mathews, Assistant Secretary; the Rev. J. Tobias, Journal Secretary; other officers were also appointed, as the Rev. T. Waugh, Treasurer, and the Rev. W. Reilly, Secretary to the Contingent Fund; the Rev. W. Ferguson, assisted by the Rev. Wm. Cather, Treasurer, and the Rev. R. Masaroon, Secretary, to the Preachers' Auxiliary Fund and Annuitant Society; the Rev. W. Crook, Treasurer, and the Rev. J. Nelson, Secretary, to the Chapel Fund. The letter writers were the Rev. R. Jessop and the Rev. W. G. Campbell. The Rev. Messrs. R. T. Tracy and S. Sullivan were appointed to examine the Chapel Deeds, &c., and the Rev. J. Saul to attend to the Children's Fund. The preachers were also selected to write the Addresses; one to the British Conference, the other the Pastoral address to the Societies in Ireland. These, and other arrangements, occupied the Conference until the breakfast hour on Saturday morning.

In the forenoon sitting of Saturday, Bishop Soule was introduced to the Conference, by the President. The Bishop expressed the great pleasure he felt in meeting his Irish brethren; for, though separated by distance, they were the same in spirit, as Methodism was the same in America as in Ireland, with respect to doctrines, discipline, and mode of worship. The address of the British Conference to the Irish Conference was then read. The Rev. W. Ferguson moved, and the Rev. A. Hamilton seconded, its reception; and they, as well as the Rev. Messrs. Stewart, T. Waugh, and M'Affee, spoke of the kindness that the connexion in Ireland had received from England, and they hoped that the union would continue to increase from year to year. The President replied, and referred to the assistance England had received from Ireland by the labours of T. Walsh, Dr. A. Clarke, W. Griffiths, H. Moore, and reciprocated the feelings expressed by the brethren who had just spoken. The regular business then proceeded

ed by asking the usual questions. In the evening, the Rev. T. Sargent preached to a large congregation in White Friars-street Chapel.

On Saturday morning, the examination of the reports of the young men to be received into full connexion were proceeded with. It appeared that six, who had travelled four years, were recommended by their superintendants, after the approval of their respective districts, to be received into full connexion, three young men, who had travelled three years,—eleven, who had travelled two years,—and seven, who had travelled one year, were all continued on trial; nine young men were recommended by their respective districts for the work,—one was appointed to a circuit, as well as another on the list of reserve last year,—two were selected for the Theological Institution in London,—and the remainder placed on the list of reserve. In reply to the question,—What preachers were called the last year?—it appeared there was only one who so named was on the minutes, the Rev. Thomas Wade Dochittle, a worthy man, highly respected and beloved by all with whom he was 53 years of age, and had been in the ministry since the year 1803. This closed the sittings on Saturday.

On Sunday, the Pulpits were occupied by the brethren, who preached to large and attentive congregations. Bishop Soule preached at Abbey-street chapel at noon; the President, at White Friars-street chapel in the evening; the Rev. Robert Newton, at Kingsdown; the Rev. J. Scott at Henrietta-street chapel; and the Rev. T. Sargent at Abbey-street chapel in the evening; while the other chapels were supplied by other Preachers attending the Conference.

On Monday morning, the examination of character was entered upon, according to the usage in the Connexion; cases that required examination or explanation were fully gone into, according to the rules of the Body, and decisions were taken accordingly. This proceeding being finished, in reply to the inquiry,—What supernumeraries were to be placed on the list this year?—it appeared there were four, some of whom had long laboured in the work,—but there were three who were on the list of supernumeraries last year, that had resumed their work as travelling preachers.

On Monday evening, the annual meeting of the Liberatorian Wesleyan Missionary Society was held in Abbey-street Chapel. The Rev. W. Stewart began the service by singing and prayer. The President took the chair. The Report was read by the Rev. W. O. Croggon. It appeared that the funds had advanced about 400l. this year, besides contribution to particular objects and legacies. Dublin city itself had sent, in one way or other, about 1,000l. to the support of the cause. The resolutions were moved and seconded by Bishop Soule, the Rev. J. Scott, the Rev. T. Sargent, the Rev. Robert Newton, (after which the collection was made, and exceeded that of last year,) the Rev. T. Waugh, the Rev. J. T. Mathews, and the Rev. A. Hamilton. The chapel was well filled with attentive auditors.

On Tuesday, the business of the Conference proceeded with the usual questions. On the same evening, the reception of the young men into full connexion, and their ordination, took place in White Friars-street chapel, in the presence of a very large congregation. The service began by the President giving out the hymn on page 636, after which, the Rev. R. Newton prayed. The names of the young men were called over, viz., W. Norwood, J. Walker, J. Atkins, J. Donald, G. M'Miller, and R. Hewitt. The President then addressed the congregation, explaining the nature of the service, and the manner in which these young men had been brought into the ministry, according to the rules and usage of the Society, as confirmed by the word of God. The young men themselves then gave brief but clear accounts of their conversion to God and their call to the ministry, which were listened to with deep attention. It appeared that all of them could adopt the words of the Psalmist—"O God, thou hast taught me from my youth." The hymn on page 403, beginning at the second verse, was then sung and the Rev. William Ferguson engaged in prayer; after a short address from the President, the Rev. T. Waugh moved, and the Rev. W. Stewart

seconded, the resolution, that they now be received into full connexion with the Body; this was carried by the members of Conference, who occupied the body of the chapel, standing up. Messrs. Waugh and Stewart, in their addresses, referred, with much feeling, to the time when they themselves had stood in the same situation as the young men, and in the same chapel. The regular ordination service was proceeded with by the reading of the epistle and gospel, &c. The young men, kneeling, were ordained by imposition of hands, in which the President was assisted by Bishop Soule, and the Rev. Messrs. R. Newton, T. Waugh, A. Hamilton, and W. Ferguson; part of hymn 431 was then sung, and the Rev. J. Scott concluded this very interesting service with prayer.

On Wednesday morning, the Conference resumed the regular business. The stations were read, corrected, and confirmed; the chairmen were appointed by vote; and other affairs occupied the day.—In the evening, the Charge was delivered, by the President, to the six young men ordained on the preceding evening. This service was held in Lower Abbey-street Chapel. The Hymns sung on the occasion were the 431st and 23rd, beginning at the sixth verse. The Rev. R. Newton offered up the first prayer. The President's address was founded on 1 Tim. iv. 16. Bishop Soule concluded with prayer.

The former part of Thursday was occupied with different affairs connected with particular circuits. The representatives to England were chosen, viz., the Rev. Messrs. W. Stewart, T. Waugh, and F. Tackaberry. In the afternoon, Bishop Soule took leave, and gave a very interesting account of the progress of Methodism in America, where there are thirty-three annual conferences, and 3,000 travelling preachers, with about 300,000 members. He felt great pleasure, he said, in having visited Ireland, and thanked the friends for the kindness they had shown to him and his companion.

Friday and Saturday were occupied in examining into the state of the societies, and into the accounts, by which, it appeared, the funds have all increased a little this year, and the missionary fund was about 400l. more than last year. There has been an increase of 363 members, but there have also been 839 emigrants. The subscriptions to the centenary fund received in Ireland amount to 15,000l.

The Conference did not finally close until Monday afternoon, when the Journal was signed, and the brethren separated.

On Sunday, the Rev. Robert Newton preached the anniversary sermons, in Abbey-street Chapel, to very crowded congregations. During the Conference, a great number of friends, from different parts of the kingdom, came to the city, and, it is hoped, the religious services will prove a blessing to many.

STATISTICS OF POPERY IN GREAT BRITAIN.

(From the Wesleyan-Methodist Magazine.)

The following statistics of Popery are collected from the "Catholic Directory for the year 1842:—"

Table with 5 columns: Miss. Priests, Chapels, Colleges, Convents, Monasteries. Rows include London District, Central Ditto, Eastern Ditto, Western Ditto, Lancashire Ditto, Yorkshire Ditto, Northern Ditto, Wales, Scotland, Priests without any fixed station, French Priests, and a Total row.

The ninety-two French Priests now in England have all subscribed a "Form of Declaration of Catholic communion, commanded by His Holiness." Nothing is said of their object in coming to this country, nor of their present employment. There are now nine Vicars Apostolic in England, and five in Scotland. Last year the Central District, which comprehends the counties of Derby, Notts, Stafford, Leicester, Warwick, Worcester, Oxford, and Salop, was "divided into eight deaneries, each under the patronage, and called by the name, of a saint," and a Rural Dean appointed to each. The Pope, in his letter to the Earl of Shrewsbury, President

of the Catholic Institute of Great Britain, says, "We are encouraged to entertain the cheering hope, that the light of divine faith will again shine, with the same brightness as of old, upon the minds of the British People. We desire nothing with greater earnestness, than to embrace once more, with paternal exultation, the English nation." The object of the Institute is, to defend and propagate, by tracts and works, &c., "duly approved," and by other means, the pernicious principles and practices of Popery. Among its Vice-Presidents are numbers two Earls, five Lords, ten Barons, and above thirty Esquires. All the Popish Bishops and Clergy of Great Britain and the colonies, the Popish Peers and Members of Parliament, are members of the Committee, ex officio. The first year after its establishment, it had nineteen Auxiliaries; last year, forty-four; but this year it announces one hundred and ten in Great Britain, and eight in Australia. There are also now, in the British colonies and possessions, twenty-seven Popish Bishops and Vicars Apostolic. In Australia there are thirty Priests. At Sydney, "besides the cathedral church, and two temporary chapels, the foundation-stone of Saint Patrick's church, Charlotte-place, has been laid. The cost will be about £20,000. It is intended to build another church at the south end of the town, for which a site has been granted by Government." At Hobart-Town, Van-Diemen's Land, "a splendid church is about being commenced."

Appeals are made in the directory on behalf of their London Mission Fund, the Secular Clergy Common Fund, the Associated Charities, &c.

The following is a form of a legacy to the Secular Clergy Fund: "I bequeath the sum of — pounds for the benefit of that Fund; and earnestly hope that the holy sacrifice of the mass will be offered for the repose of my soul." &c. They have a Society for the providing poor churches with the necessary altar-linen, vestments, &c. The Marchioness of Wellesley is its President; the Duchess of Leeds, Countess C. Clifford, Countess Stafford, Countess Montalambert, Hon. Mrs. Petre, and Hon. Mrs. Digby, are Vice-Presidents. To induce persons to become members, it is stated, "Once every indulgence the most holy sacrifice is offered up on behalf of the members of this Society. At the decease of a member one mass is said for her soul; and, in the week following All-Souls' Requiem is sung for all the deceased members." The Directory states, that "the Dissenters are, in general, well disposed." And again: "The Catholic body is receiving extraordinary accession from the ranks of our Dissenting brethren, wherever the standard of our faith is planted, and our doctrines expounded by our Clergy." They have numerous boarding-schools in different parts of the country, some of which are conducted by Priests. There are thirty-eight charity-schools in the London District only. They have also an Association for the Propagation of the Faith, under the patronage of His Holiness. The bond of union among the members is, "simply to recite a very short prayer every day, and to subscribe a halfpenny a week to the funds of the Society."

Such are some of the subtle, active, and determined measures which the Papists are still employing for the propagation of their destructive errors. There is such a striking contrast between the splendour of their chapels, and the poverty of the persons who attend them, that it is plain they are liberally supplied with money from some quarter. Is it not a part of the policy of the Romish church, to concentrate all its energies, from time to time, on a single portion of what are called the "heretical territories?" Some years ago her zeal and resources were employed on America. For the purpose of inundating it with Popery, a single Association in France gave more than sixty-one thousand dollars; and, for the same subject, in 1829, the Pope himself granted merely to one Bishop twenty thousand dollars. Of late years, there is reason to believe, it has been his settled policy to establish his authority in Great Britain. May all Protestants, who have been slumbering, now awake? Let Bibles and religious tracts be more extensively circulated. Let Sabbath and day schools, conducted on christian principles, be multiplied. Let fervent, united, and believing prayer, be perseveringly presented to the

show of the heavenly grace, for that general effusion of the Holy Spirit that must precede, but which shall assuredly usher in, the perfect day of the church...

SAMUEL DUNN

Dudley, April 6th, 1842.

BISHOP ALEXANDER AND THE MISSION AT JERUSALEM

From the Jewish Intelligencer.

It is with great thankfulness to Almighty God, for his great goodness in protecting and prospering the Bishop and all our friends belonging to the Jerusalem Mission...

In my last I informed you of Mrs. Alexander's safe confinement, on January 30. Since then it has pleased God to cause death to enter into our dwelling, by taking from us our dear infant, on February 13...

This week two German Missionaries arrived from Egypt for ordination. They are connected with the Church Missionary Society, by whom they are sent here for that purpose...

We have now regular daily services in the temporary chapel, at seven in the morning in Hebrew, and at sunset in English...

The Jews often visit the Society's building premises, and I have had some very pleasing conversations with them. This being the Feast of Purim, one of the principal rabbies sent me presents...

I am thankful to say, all the members of the mission are well now. Dr. Macgowan [the physician attached to the mission] and Mr. Berghem are actively engaged in visiting amongst the Jews...

The following is dated March 9th:

Our mission is beginning to be very interesting, and, I trust, efficient. There never have been such large congregations of Protestants as have been assembled since my arrival here.

did I wish more that our church was built. I have laid the first foundation-stone on the 25th ult.

I am thankful to say all my family are well, through mercy."

The last extract is from a letter dated April 15, 1842:

I am thankful to say we here going on very quietly: the building of the church is proceeding more rapidly than ever...

We have occasionally large numbers of travellers: last Sunday we had thirteen, mostly Cambridge men, and I cannot but think it very important that such persons should have an opportunity of attending the pure worship of the Church when visiting Jerusalem...

The number will, no doubt, increase. I wish we had a large large enough to entertain them all. P.S. Sunday evening, April 17—I have this day had my first Ordination! Mr. John Mahlessou, of the Church Missionary Society, who is to be Mr. Isenberg in the Abyssinian mission...

TRACT OPERATIONS.

(From the Wesleyan Tract Reporter, March 1842.)

Since the publication of our last Number, several most interesting Anniversaries of Tract Societies have taken place. Of the operations of those held in Southwark and Great Queen-Street chapel, we hope to give some account as soon as their Reports are issued...

The General Committee have continued to receive from different writers a pleasing variety of Tracts, which are in course of preparation, and will, we trust, serve to keep alive the interest which has been awakened in the good work of Tract-distribution...

The following Tracts have been published since our last number; viz,

- "The Burning Lake." 4 Pages. Price 1s. 4d. per 100.
"The Drunkard's Grave." 8 Pages. Price 2s. 8d. per 100.
"The Treasure and the Heart." 8 Pages. Price 2s. 8d. per 100.
"The Best Friend in the Worst Times." 12 Pages. Price 4s. per 100.
"The Text." 4 Pages. Price 1s. 4d. per 100.
"The Death of the Wicked." 4 Pages. Price 1s. 4d. per 100.

And the following Missionary Tracts, viz,

- "Sketch of the Wesleyan Mission on the Neomho Station." 8 Pages. Price 2s. 8d. per 100.
"Account of the Wesleyan Mission in the Bechuanaland, in South Africa. 12 Pages. Price 4s. per 100.

With 12 of Mr. Wesley's Sermons: making in all 20 Tracts.

The success of most of the above Tracts are very well described by the titles they bear. The first is a most striking and awakening narrative of the visit of a benevolent person to a dying man...

We are in addition to the following notice of a very interesting Tract, issued by the Committee, viz, from the recent Report of an active and efficient Society:—

"The Power of the Holy Spirit in the Conversion of a Sinner." This Tract, which is the beautiful efforts of the Holy Spirit of one of the Distributors connected with the Society, has been published for the last year to a great extent, and has been the means of the conversion of many souls.

The following is from the Report of a Society of Tract-Distributors, who were called upon to give a personal and practical illustration of the power of the Holy Spirit in the conversion of a sinner...

"The Power of the Holy Spirit in the Conversion of a Sinner." This Tract, which is the beautiful efforts of the Holy Spirit of one of the Distributors connected with the Society, has been published for the last year to a great extent...

He continued to speak of the goodness of the Lord in sparing his temporal wants. His trials in this respect were heavy, as he had a wife and four children to support, and his income for the purpose did not exceed five shillings per week...

The following is from a Tract-Distributor of the same Society, whose narration will illustrate another mode of making Tracts useful:— "Knowing the power of God to forgive sins, and his willingness also to pardon the vilest of sinners, inasmuch as he has pardoned me, I thought I would send some Tracts to a very worldly friend...

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"Knowing the power of God to forgive sins, and his willingness also to pardon the vilest of sinners, inasmuch as he has pardoned me, I thought I would send some Tracts to a very worldly friend. They were for a time carelessly put aside, and lay neglected in his box, until one Sunday morning his eye rested upon one entitled 'TRANSYR.' He took it up, and read it; and the truths it contained were carried with power to his heart. It was the means

of inducing him to attend the house of God; and the result is, he is now, I believe, a true follower of the meek and lowly Jesus; he is a member of the Wesleyan Society, and a Teacher in a Sunday School. May God give all his servants like success!"

This may be appropriately connected with another beautiful instance of Christian zeal and success:—

"The following account is given by a Distributor, who was formerly living as a servant in a gentleman's family, but has since, in consequence of the death of his master, left the neighbourhood, which is now supplied with Tracts from the Hind-Street Society. The excellent individual alluded to writes thus: 'About two years ago, while residing at St. James's Place, my mind was much oppressed by considering the wretched state in which millions were living around me, and I felt an earnest desire to make some effort to check the sin and impurity which every where prevailed, especially Sabbath-breaking. For this purpose I purchased from the Depository, at different times, Tracts to the amount of £5, of a character calculated to awaken and attract those who were dead in trespasses and sins, and I rejoice to be able to state, that I was amply repaid in the conversion of one soul to God, and in witnessing the beneficial effects which followed their distribution throughout the neighbourhood. It is not confined to the lower classes of society, but extending itself in many cases to those who were in more elevated spheres, but who are not less interested in the blessings connected with the Gospel, or less in need of its transforming power.'"

We are sure our readers will be both instructed and edified by the following detailed relation of the power of the Holy Spirit, and will be rejoiced that such devoted labourers are found in the most unmarked parts of Christian countries where Tract-distribution takes place:—

"Among others in my district," observes a Distributor, "was a man called out of the into eternity, was a man between 40 and 50 years of age. I feel I can say nothing as usual, and his wife informed me that her husband was not well. I perceived the opportunity of speaking to him concerning his soul and his eternal welfare. At first he refused to my tale with a careless indifference, as though I said I was talking to him; but every time I saw him, I took occasion to press upon his mind the great necessity there was of his preparing to meet his God, as I always had an impression on my mind that he would not long be an inhabitant of this world. Going for a short time into the country, I was prevented from paying my regular weekly visits at his dwelling; but the first Sabbath after my return, I went to him and found that during my short absence disease had made rapid progress in his frame, and he was now confined to his bed. I understood from his wife that he had made frequent inquiries after me since I was last there. I was encouraged to hear this, as at first he took no interest in what I said to him. I therefore began most earnestly to persuade and beseech him to fly to Christ for salvation. He seemed to listen with much attention, and appeared affected. I then prayed with him; and on the following Sunday called with another pious friend, when we found him an humble penitent at the foot of the cross, and earnestly longing for an assurance in his own conscience that God's anger was turned away from him. This was the last Sabbath he ever spent in this world. I went home, but the care of the poor man was continually in my mind; and on the following Thursday I called to see him for the last time, but no sooner had I entered his room, than by his very countenance I saw a great and happy change had passed upon him. I told him how I rejoiced to see him brought out of darkness into God's marvellous light. He said, 'O yes! I am happy. I know my sins are forgiven. I feel that I am a new creature. O! how can I praise God! I cannot express the happiness I feel.' I then joined with him in prayer and thanksgiving to God for his great mercy, in thus stooping and rescuing a soul upon the verge of eternity, as a brand from the everlasting burning. He continued rejoicing in God till Saturday, when his happy spirit quitted this earthly tabernacle, to enter into the paradise of God."

General Intelligence.

From the N. Y. Union.

ARRIVAL OF THE BRITANNIA—16 DAYS LATER FROM EUROPE.

This steamer arrived at Boston yesterday from Liverpool, with dates to the 15th at...

The Britannia brought 86 passengers to Halifax and 15 from there to Boston.

It is said the Chinese had offered \$10,000,000 to the British, and to give them up Hongkong to have peace.

ENGLAND.—The news as relates to England, of which the Britannia will be the bearer to the U. States, is most favorable...

The commercial treaty between Great Britain and Portugal has been fully arranged, and upon terms highly advantageous to each.

Belgium has entered into a commercial treaty with France to prohibit our linen, thread, and yarns.

It is understood that the Duke of Nemours will be the Regent of France. Great fears were entertained for the stability of the ministry.

The Christians at Madrid are still active against the Regent. It is understood that the Cortes will be dissolved and a new one elected about the month of November.

FRANCE.—The King opened the session on Tuesday, the 26th ult., with the following speech:

Gentlemen, Peers, and Deputies—Under the grief which oppresses me, deprived of that dearly beloved son whom I considered destined to replace me on the throne...

The calamity that has befallen me does not render me ungrateful to Divine Providence, which still preserves to me my children, worthy of all my tenderness and of the confidence of France.

Gentlemen, let us now secure the repose and safety of our country. At a later period I shall call upon you to resume your accustomed labours relative to state affairs.

The reply of the Chambers was sympathetic with the affliction of the King, in the highest degree. The eulogy passed in it upon the ill-fated Duc de Orleans, is expressed in terms the most fervent and affecting.

surrounding him with its love and its hopes, will prove to him that it is a noble task to reign by the laws over a great and powerful empire."

And the following is the answer of the King to that address—

Messieurs les Peers—I am much affected by this address. I find in it the expression of those sentiments with which my own heart is penetrated, and a new pledge for that union of all the powers of the State on which is founded security for the present, and a guarantee for the future...

Most of the members of the Chamber had joined the grand deputation charged with the presentation of the address. All the peers had craped on their arms and on the hilts of their swords.

It appears now certain that the conservatives again mean to elect M. Sauzet to the presidency of the chamber, after which the Regency Bill will be presented and passed, and the session, convoked for that special purpose, prorogued to November.

The Chamber of Peers has unanimously voted an address of condolence to the King.

THE OVERLAND MAIL.—China news to the 12th of April, and Singapore journals to the 5th of May have been received.

The Chinese had already commenced rebuilding the Ruine forts.

Some fighting had taken place at Ningpo, in which 1100 British routed 6000 Chinese, with the loss of from 5 to 700 slain. The British had three killed and 40 wounded.

The Agra Ukbar, of June 4, says that it was reported that an army of observation would be assembled at Allahabad in the ensuing cold season.

Among the items of intelligence which have reached us from Scinde, and which may be depended on as authentic, are an announcement that a large army, said to be 25,000 strong, is advancing from Mushed to Herat, and that very suspicious conferences are being held at Hyderabad, between the Ameers and others, requiring the most vigilant attention of Major Outram.

Captain Mackenzie had returned to Jellalabad on the 9th of May from Lughman, with terms for the release of the prisoners.

General Sale's victory over Akbar Khan had struck such terror into the minds of the people that it was thought our troops might move on to the capital without resistance, had not the force been deficient in every requisite for so large an army.

Instructions had been given on the 14th of May from the Adjutant General's office to withdraw the troops serving west of the Indus, within the British provinces.

We have news from Jellalabad to the 29th May. Akbar Khan had demanded 10,000 rupees for General Eplingstone's remains. The Delhi Gazette of the 14th of May mentions that they had been interred, on the 30th April, within the walls of Jellalabad. Akbar Khan claims that Dost Mohammed be sent back, and that we evacuate the country, leaving an agent at Cabul in exchange for the English captives.

The army, it was thought, would not leave the place until they moved to Cabul, there to meet Gen. Nott from Candahar.

Private letters from Constantinople of the 13th ult. announce that the Schah of Persia is making preparations for a war against Turkey, and that a Persian army is to march against Bagdad, and another against Erzerum. Troops had already marched from Teheran to Amedan on their way to Bagdad. It appears that the cause of quarrel is a disputed boundary line, and that the Schah had forwarded an ultimatum to the Porte, signifying his intention to take possession of the territory in dispute, if it were not ceded to him by the 5th of October. In the meantime the Turkish Pasha of Erzerum (the contiguous frontier) was preparing for defence. A body of 3000 regular troops were collected and the militia was being armed.

RUSSIA.—The Russian army under Gen. Grabbe has been defeated by the Cossacks, with a loss to the former of 150 men and 25 officers.—The Russian artillery was, however, saved.

At Odell Town, in the Seigneurie of La Colle, on Friday morning, July 1st, Miss SARAH, the seventh daughter of Mr. JOHN BORROWDALE, aged twenty-two. Our young friend was so amiable and truly re-

lief member of the Society which she entered in the month of September last, with a sincere desire and firm determination by divine grace, "for God to live and die." The services of our Protracted Meeting, held at that time, were rendered eminently beneficial in leading her to this result, and leaving "put her hand to the plough she never looked back." She "knew not her profession," though with a humble distrust of herself, and placed her hope alone on the atoning sacrifice of the Redeemer of the world. Her affliction was very brief, and her decease most unexpected. Her loss is deeply lamented by her numerous friends, and her funeral and memory was honoured by expressions of regret which was of a very unusual description. This was not her first great affliction; she was formerly afflicted with her chief consolation in the Scriptural assurance that their temporary loss has been her eternal gain. W. M. H.

Some day at L'Anse-au-Loup Lake Shore, in the Odell Town Circuit John son of Mr. Thomas Grabbe. Under their heavy affliction, in the loss of their affectionate and only child, his suffering parents are enabled to say: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!" W. M. H.

At Naperville, on the 21st ult. Rebecca, wife of Mr. Albert Hatch, aged 21 years and five months. A spirit of meekness eminently adorned her character so that she was seldom moved by the trying circumstances of the world, of which she had her share. Her illness, which was protracted through several months, she bore with marked resignation to the divine will—conscious that, although her flesh and her heart failed, God was the strength of her heart, and would be her portion forever—hence her end was peace. She has left a large circle of relations and friends to lament her loss, who, we trust, will receive a sanctified use of this bereavement. "Happy soul, thy days are ended, All thy mourning days below; Go, by angel guards attended, To the sight of Jesus go." Communicated.

Advertisements.

Earthenware, Wholesale and Retail. JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per Souter Johnny and Mohawk, and expect a farther supply by the Thorburn, Alpha, and other vessels. McGill-street, Montreal, May 17, 1842.

C. & W. WALKER, MERCHANT TAILORS, 181, KING STREET, TORONTO. All kinds of ready-made clothing constantly on hand.—Terms moderate. Toronto, Oct. 6, 1841.

J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c. Removed to King Street, nearly opposite the Commercial Bank. Toronto, Dec. 15, 1841.

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, October 20, 1841.

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPARD, and recently by CHAMPTON, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW. Toronto, Oct. 6, 1841.

NEW CUTLERY. THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit. Country Store-keepers are invited to call and examine for themselves. SAMUEL SHAW. Toronto, Dec. 29, 1841.

Ready Money the Spirit of Trade!!! THOMAS CLARKE, HATTER AND FURRIER, RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes, together with a suitable Stock of Skuas, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutra, &c. &c. Ladies Furtrimmings, Robes made to order. Naval and Military Lace, Mohair Banding, Cocksades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs. Toronto, Feb. 8, 1842.

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead, Prussian Blue, Chinese Blue, Indigo, Blue Verditer, Saxon, Brunswick, Imperial, Chrome, and Emerald Greens, Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson, Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.

- Linsced Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Nailed-Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, &c. House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto. ALEXANDER HAMILTON, No. 5, Wellington Buildings, King Street. Toronto, Oct. 6, 1841.

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns, old Frames repaired and regilt, Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms. ALEXANDER HAMILTON, King Street. Toronto, October 6, 1841.

THE Wesleyan Is published, semi-monthly, for the COMMITTEE OF MANAGEMENT, at the corner of New and Newgate Streets, Toronto. EDITOR:—Rev. M. RICHEY, A.M. ADVERTISEMENTS will be limited to one page, and inserted at the usual rates. TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance. AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference, and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro'; and H. C. BARWICK, Esq., P. M., Woodstock. ROGERS, THOMPSON, AND CO., PRINTERS.